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The Orthodox Herald

Celebrating our 44th year

Volume 43, No. 12 ISSUE 515 **APRIL 1995** **35¢ Per Copy**

ELIMINATING ANXIETY

Anxiety stalks the pathway of every human being to a greater or lesser degree. Anxiety is sometimes defined as distress or uneasiness of mind caused by danger or misfortune. That danger may be real or it can be imagined. When it becomes a state of apprehension coupled with psychic tension, it can enter the realm of mental illness.

We are told that change creates anxiety. Such change is thought to be a great threat to self. But we need to remind ourselves that the only permanent and fixed condition of life is the fact that there is always change.

Yet, the creative spirit in man is brought out by every threat which comes to him through change. It could be well said that a person's creative spirit is the answer to the threat of change and death.

Let us think a moment about our reaction to threat. It carries over into the realm of the spiritual. There is an old statement that "the blood of martyrs is the seed of the church." Christianity was started under threat and has faced it throughout the centuries in one form or another.

When SS Peter and John (Acts 4) were threatened and told to refrain from preaching about Christ, they answered the threat in a spiritual manner. They returned to their own group and engaged in specific, meaningful prayer concerning the problem which confronted them. They received what they had prayed for in that powerful prayer experience.

Faith does not always eliminate anxiety for the child of God, but it does control it and helps one handle it.

Then, too, a real faith must learn to forget. St. Paul admonishes us to forget "those things which are behind." But we cannot forget them if we continually talk about them or dwell upon them.

One must, by the deliberate help of God and faith in Him, resist the temptation to keep relating to others his

(Continued on Page 69, Col. 3)

God, grant me the strength of heart,
Of motive, and of will,
To do my part and falter not
Your purpose to fulfill.

HOW WE BELIEVE

A Times-CBS News poll showed that most Catholics preferred to describe the bread and wine at Mass as "symbolic reminders" of Christ rather than things that are "changed into the body and blood of Christ." This is spite of the central tenet of Catholic teaching that Christ is really present in the Eucharist.

What does the Orthodox Church teach?

In the Basic Catechism we are taught in answer to the question: What does the Sacrament of Communion consist of? Answer: In the form of bread and wine, believers partake of the very Body and Blood of Christ. Question: How do Orthodox Christians receive Communion? Answer: In the form of bread and wine – the very Body and Blood of Christ.

In the Longer Catechism by Metropolitan Philaret he wrote concerning the changing of the bread and wine into the Body and Blood of Christ that no one can understand but God; but only this much is signified, that the bread truly, really and substantially becomes the very true Body of the Lord, and the wine the very Blood of the Lord. How all this takes place is a mystery.

St. John Damascus in On The Orthodox Faith wrote: "If you question how this happens, it is enough for you to learn that it is through the Holy Spirit ... We know nothing more than this, that the Word of God is true (Matt 26:26-28; Mark 14:12-16; Luke 22:7-13; 1 Cor 10:16-17; 1 Cor 11:23-30), active and omnipotent, but in the manner of operation unsearchable."

The teaching of the Orthodox Church is well stated in the Articles of Belief, which are pronounced very slowly and distinctly either by the priest or the

(Continued on Page 69, Col. 2)

JESUS APPEARS BEFORE PILATE

The 4th reading for Holy Thursday is taken from John 18:28-19:16. Here we will look at only 4 verses of the reading: "Then led thy Jesus from Caiaphas unto the hall of judgment." John 18:28.

We may well pass over this verse. It seems so clear; if we don't take into consideration why this took place outside the Praetorium (Pilates' palace in Jerusalem).

Pilate asks the Jews who had brought Jesus why they had done so. They, of course, had decided that Jesus should die.

They met with Pilate outside his place because they could not enter the Praetorium for fear of being defiled by entering Pilate's residence and the Roman courtroom which would then prevent them from eating the Passover food.

Pilate, as a representative of civil authority, had every right to ask why they wanted Jesus killed. Rome was the final authority, but no decision could be made on mere religious prejudices. Even a Roman procurator had to have a legitimate reason.

Pilate himself was a freed slave who rose to a position of power through the influence of the emperor's mother and wife. This influenced his caution.

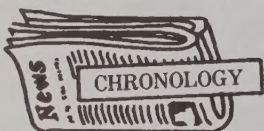
The Jews insisted that Pilate should take their word as fact that Jesus Christ was indeed an evil person who deserved to die. If anyone else had brought such an unsubstantiated accusation against any of them, they would never have considered it.

Pilate decided to dismiss the case of Jesus by telling them that they themselves could dispose of the case by their reference to Jewish religious law. See Acts 18:12-16.

The Jews confessed that they had no legal authority to condemn anyone to death and that the execution of their desire to have this done to Jesus depended entirely on Pilate's final decision. They were playing it safe.

(Continued on Page 69, Col. 1)

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APRIL 1995

The word April is derived from the Greek word for "opening" or to make known. It is appropriate for those living in the temperate zone for in this month under the influence of a warm sun and gentle showers the earth "opens up." Flowers start blooming and trees start budding. The Church Slavonic word (now used only in the Church services) uses a word even more specific. It is kviten which means blooming. The Carpatho-Russian word is derived from it and is very similar. It is kveeten which also means blooming or flowering.

THE HERITAGE TOUR 1994 is holding a reunion meeting at the arch at St. Tikhon's Monastery on May 29 in conjunction with the yearly Pilgrimage. The group will meet at noon.

THE ROMANIAN EPISCOPATE has issued a bulletin stating that a parish synod (meeting) cannot be held until the Episcopate approves the Parish membership roster.

FOR $5 a year you can order a gift subscription for a friend. They will get The Orthodox Herald for 12 months and be reminded of you each time they receive their copy.

A CONFERENCE WAS CALLED by several groups of laymen on Nov. 11-13 at Manor College. Its purpose was to revitalize the Ukrainian Catholic Church from the grassroots level. It was held "in direct response to the dramatic decline in Church membership, whose members have been leaving at a rate that may leave U.S. Ukrainian Catholic parishes decimate within the next 40 years."

PROBLEMS continue in the Galicia/Lemko region of Poland, where the Orthodox have had to step up security at its churches and monasteries. Eighty percent of Orthodox Churches in Poland are in ruins. Valuable icons are being stolen and the diocese recently was reported to have paid about $10,000 for the return of a 16th century icon of St. Onufrey and a 19th century icon of the Virgin Mary. There are about 570,000 Orthodox in Poland divided into 6 dioceses with about 250 priests.

SPRING WATER from a monastery in Kostroma, Russia is being bottled and sold commercially. The business is a joint venture between the monastery and a California businessman. The Saint Springs Water is now on sale in Russia and soon will be in the United States.

THE ONLY SOUP KITCHEN in Moscow closed in November after serving meals for 3 1/2 years. The kitchen was largely funded by U.S. Christian organizations and feed about 500 people a day. The rent was arbitrarily raised so high that it could not be met.

A 16TH CENTURY IKON of St. Onophrius, which was stolen in 1991, was returned to the Orthodox Monastery in Jableczna, Poland by police on August 13. Many ikons are being stolen there. One of the biggest thefts of 18 ikons was from Orthodox Churches in Plock in February 1993.

ST. TIKHON SEMINARY was founded in 1938. At the present time the seminary community is equally divided between converts and those raised in the faith. There are many foreign students.

TWO NEW TRANSLATIONS OF THE BIBLE, The New Revised Standard Version and the text of the Psalms in the New American Bible, cannot be used in Roman Catholic liturgies. These texts use sex-neutral terms such as "Humanity" instead of "Mankind."

A CATALOGUE of Orthodox Greeting cards, certificates and church supplies can be obtained from The Community of Holy Myrrhbearers, RR 2, Box 188, Otego, NY 13825-9650.

ORTHODOX BAPTISMAL NAMES with their meaning and days of remembering saints and listed on the calendar can be obtained from St. Ignatius Press, 6663 Huntley Rd., Suite R, Columbus, OH 43229.

FROC MISSION HOTLINE maintains a list of church articles needed by mission parishes. Churches having extra vestments, chalices, censers, etc. should contact FROC Hotline, 6610 Cypress Point Rd., Alexandria, VA 22312-3126.

THE BICENTENNIAL EXHIBIT on the history of the Orthodox Church in America will be shown at various museums in the U.S. It will be seen through May 7 in Bellingham, WA, June 1-Oct. 8 in Juneau, Dec. 2 thru Feb. 4, 1996 in Boise, ID, April 18-July 15, 1996 in Newark, NJ and in Los Angeles, CA from Sept. 22-Dec. 30, 1996.

PATRIARCH BARTHOLOMEW is unhappy with some conclusions drawn from the "Historic" meeting of 29 SCOBA bishops in Ligonier, PA in December. He asked for an explanation. Archbishop Iakovos wrote that the purpose of the meeting was not to discuss creating a united autocephalous Orthodox Church in America. So much for unity.

TWELVE MISSIONS were started in 1994 by the OCA. Some of them are receiving assistance from the Church Planting Grant Program. Sad to see some of them being planted in towns which already have Orthodox Churches.

THE NEXT MEETING of Orthodox and Evangelical Scholars will be held at the Billy Graham Center on the campus of Wheaton College in Wheaton, Ill. on October 6-7, 1995. For info on the organization or meeting, write Fr. George La Liacopulos, 301 Byberry Rd., Apt. G-13, Philadelphia, PA 19116 or call (215) 627-4389 or (215) 673-2260.

THE ORTHODOX CHRISTIAN EDUCATION COMMISSION, P.O. Box 174, Yonkers, NY 10710 is made up of representatives of all jurisdictions in SCOBA. It has just released two more books – one for use in the third grade and one for high school students.

OPPORTUNITY REALIZED is a book outlining the Greek Greek Catholic Union's first 100 years. It has much of interest concerning the Carpatho-Russian people called Rusyns in the book. Send $28.50 to Carpatho-Rusyn Research Center, Box 131B, Orwell, VT 05760.

•Jesus Appears Before Pilate

Pilate then realized that it was not as easy as he thought to dispose of the case. He realized that the Jewish leaders who had brought Jesus were not after legal investigation but wanted a confirmation of their own decision; a sentence without a hearing. Had they had the authority to kill Jesus, they would have done so without even referring the case to him. They had already taken him to two different courts. He had already been tried before Annas and Caiaphas and the Sanhedrin (Mt 26:57-68; Mk 14:53-65; Luke 22:54,55, 63-71; Jn 18:13,14, 19-24).

What lesson can we draw from this? Do we take a teaching of Jesus or the Church and disagree with it? Then we look all over for a reason to justify our not following or complying with it? We may even search for an authority to assuage ease our conscience.

PRESS FUND

Thank you, Spasebo to all who are helping us keep publishing and helping us to complete 43 years of publishing. We have become an institution! Alexandra Spanovic, Dorothy Demianovich, Alexandra Fatula, Fr. Dcn. Joseph Hotrovich, Madeline Pisani, Margaret Balog, Paul Stenko, Margaret Mihaly, Anonymous (4), Helen Wapner, Mr. and Mrs. Harry Gobora, Jr., Eli and Sophia McKay, William Veschuroff, Sophie Lake, SDcn Paul Maty, Frank Moroz, John Holovach, Patricia Pavelchak, Marge Yanchisin, Mary Embroski, Raymond Gadke, Helen DeLandri, Irene Allen, A. C. Bennett, Helen Billak, Mary Nickolaou, Patrick Lamb, Claudia Sulin, Dolores Shealor, Mary Chupak, Beverly Mikaucic, Cyril Wadzita, Kathy Kolarsky, Ann Smolak, Dorothy Sawko, John Hrapchak, Nida Babich, Walter Grivna, Helen Ashuck, Daniel Kish, Olga Bunitsky, Evelyne Prenovitz, Eva DeMay, Victor Niebuhr, Helena McGuinn, Stephen Teplica, Ethel Watlock, Janet Jupin. Susan Bartone for health of Matushka Stroyen. Joseph Romanick for Easter Donation, Olga Kuzmick in memory of the Kuzmick family. Julie Duffney in memory of John Haschytz. Helen Cudlic in memory of husband George and parents Ann and Basil Fedora. Mary Zacharkiw in memory of father Semeon Smereka. Joe and Mary Evanchick in memory of beloved daughter Mary Pauline Dillon. Pauline Gantner in memory of parents George and Mary Balog. Susan Bartone in memory of Anne Kopchik. Olga Lindsay in memory of Elizabeth Romanchik Archer who died Dec. 10. Alexandra Spanovic in memory of Fr. Peter Kreta and brother Michael Christoffersen.

•How We Believe

priest and the communicants prior to receiving Holy Communion. It says: "I believe, O Lord, and I confess, that Thou art, in very truth, the Christ, the Son of the living God, who did come into the world to save sinners, of whom I am the chief.

And I believe that this is, of a truth thine all-pure Body, and that this is thine own precious Blood.

Wherefor, I beseech thee, have mercy upon me, and forgive my transgressions, whether voluntary or involuntary; whether of word or of deed; whether committed with knowledge or in ignorance. And vouchsafe that I may partake without condemnation of thine all-pure Mysteries, unto the remission of my sins, and unto life eternal. Amen.

Of Thy Mystical Supper, O Son of God, accept me today as a communicant: for I will not speak of Thy Mystery to thine enemies, neither like Judas, will I give Thee a kiss; but like the thief will I confess Thee; Remember me, O Lord, in thy kingdom.

And let not this participation in thy Holy Mysteries be unto judgment unto me, or unto condemnation, O Lord, but unto the healing of soul and body."

THE ESSENTIAL MEANING

The essential meaning of Easter/Pascha is that with the bodily resurrection – Jesus lives. Because He lives we have the basis for believing we too will live forever, for in Holy Baptism we have been grafted into His Body, the Church.

Our responsibility is to appropriate what He has done for us and for all who will believe in Him and obey Him. It takes faith to make this choice. It is not an irrational faith but it does go beyond shear reason. To make this choice is to enter into Jesus' victory, and our little lives take on eternal significance.

We live more abundantly, more helpfully, and more happily when we regard eternal life as a most precious gift and then seek God's help to participate in God's work of creation, which is not yet ended. So we are not borne down by nor defeated by the problems of our day. We see through them and beyond them in the faith that we belong to God and cannot be obliterated by death nor ultimately defeated by evil.

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Life makes some people better and others bitter.

•Eliminating Anxiety

failures, disappointments and hurts.

Yes, one needs to get things out of his mind and heart by talking to God in prayer and to talk to somebody; but, to relive our disappointments and hurts over and over again tends to deepen our hurts and anxieties. Talking too much can be damning and damaging.

Let's take the admonition of St. Paul in Philippians 4:6-7 which is read on Palm Sunday. Faith can control anxiety!

PEACE OF MIND OR SOUL

It is interesting that in the Orthodox world we speak of peace of soul instead of peace of mind.

St. Nicholai wrote that peace of soul is precious to everyone. If a person has already acquired peace of soul, no matter how busy they are rushing around or even if they are in pain, their souls will cling to God and retain this unshakeable peace.

There are ways in which we can lose this peace of soul. One of them is by judging others, By being nonjudgmental and holding our tongues we can preserve our peace of soul. It is difficult to not judge even in our minds, but once we have received the peace of soul, we will want to retain it so we must constantly be aware that negative thoughts of others can affect us.

St. Seraphim of Sarov spoke much of peace of soul. He taught that we must endeavor by every means to keep peace of soul. He said that we must ignore the insults of people. It is also necessary for us to keep from getting angry and to be very watchful over ourselves to keep our mind and heart from useless involvement.

This peace of soul is something we ask for in the Prayer before Communion when we ask "Let not this participation in thy Holy Mysteries be unto judgment upon me, or unto condemnation, O Lord, but unto the healing of my soul and body."

To sum up: we have to keep working at all times to keep our peace of soul. This is the consistent advice given us though the emphasis differs. And in the most sacred moment of receiving the Body and Blood of Christ we ask that it heal our soul – giving us peace of soul.

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Blowing out the other person's candle won't make you any brighter.

DON'T FEEL LIKE IT

For those who have lost a loved one during the past year, holidays can be especially difficult. Some of the following suggestions may help your friends or family members to deal with grief at this Easter/Pascha season.

Give them something for their memories. A scrapbook filled with photos and other memorabilia of the departed gathered from family and friends will make a treasured gift.

Help them decide which Holy Day and Lent traditions to keep and which to change, thus making the absence of a loved one less painful.

If the bereaved ones are far away, include them in your celebrations by sending an audio tape or video tape of your family decorating eggs, baking or even cleaning the house from "one corner to the other."

For some, the loss of a loved one leaves them feeling less needed. Volunteer your own services at a soup kitchen or a hospital and invite a grieving friend to serve with you. Or take him or her shopping for food, clothing to give to a charity.

Don't be afraid to mention the deceased's name – it's important to reassure the bereaved that you haven't forgotten the loved one.

Colored eggs and decorating or preparing the house for the Holy Day are usually neglected in homes in which someone has passed away. Help them bring some of the season indoors by sending some flowering spring bulbs, wreath or floral arrangement.

Attend church services with the bereaved. Some people refrain from attending services; but religious communities often provide a strong support network, and the Lenten and Holy Day services may be comforting to someone in grief, especially the emphasis that Jesus died on the Cross, arose from the dead and offers the same to us and our loved ones.

Encourage the bereaved to spend Easter/Pascha with you and your family. Often those who grieve don't feel like celebrating but being alone during the Holy Days can be even more difficult. Offer to come to their home if they aren't ready to go out. Remember that the grieving process lasts a long time and, in some ways, never ends. Holy Days and holidays are especially difficult.

Plan an outing to the gravesite during the weeks following Easter/Pascha. Families are encouraged to visit the graves of their relatives. In most parishes a service or services are held at the cemetery. Share the hope of Resurrection by encouraging the bereaved to follow the Orthodox tradition of leaving a blessed colored egg on the grave.

Call 1-800-370-3737 for a copy of "Caring in a Time of Need." This free brochure, produced in conjunction with the Hospice Assoc., outlines the different phases of the grieving process and offers additional suggestions for helping friends and loved ones through each stage.

WASHING OF FEET

We read in some Diocesan papers that there will be the washing of feet on Holy Thursday by the bishop. What is the significance of this washing of feet?

In Biblical times people walked everywhere in open sandals and they shared the dusty, dirty streets with camels, and donkeys, and goats. Imagine the mess. When visitors entered a household, the lowiest servant would get the nasty job of washing the guests' feet of everything they had stepped into.

In John 13:1-17 we read that Jesus knelt at the feet of His disciples and, one by one, washed their feet in a dramatic demonstration of humility and forgiveness.

It seems to be a contradiction that we bring greatest glory to ourselves through the lowest servanthood. St. Luke 14:11 states it this way: "For everyone who exalts himself will be humbled, and he who humbles himself will be exalted."

In Luke 22 we read about the Last Supper, which was held just before Jesus washed feet to settle a dispute among the disciples, each of whom wanted to be the greatest, evidently an ongoing argument (Luke 9:46; Mark 9:34). But in the midst of the turmoil accompanying the dissension among these 12 adults vying for greatness, Jesus got their attention. He washed their feet.

Jesus washed His disciples' feet to refocus their attention from themselves to His important messages to them – and us.

The washing of feet by a bishop on Holy Thursday is symbolic and emphasizes the humility aspect of the action. It etches upon our minds the verse from Luke 14.

Dabs of Thoughts

A custom arose very early in the Church's history to baptize new converts on certain Saturdays. One of these was on the Saturday prior to Easter. This was done so that they could receive Holy Communion for the first time on the Feast of Pascha/Easter. They were required to undergo a long period of instruction and discipline as catechumens, and the Lenten fast apparently partially began as an intensified preparation in the weeks immediately before their baptism. From this practice, the custom was extended to all the faithful as a devotional preparation for Pascha/Easter.

Easter/Pascha, though mentioned only once in the Bible, covers the greatest event ever to take place, past, present or future. Matthew 28:6 tells us, "He is not here: for He is risen, as He said. Come, see the place where the Lord lay." The real meaning of Easter/Pascha is "Christ is Risen"; the tomb is really empty.

You will notice that the Holy Gospel is carried at the head of the procession on Holy Friday. It is then placed on the shroud (Plastenitza). When we venerate the shroud, we also venerate the Holy Gospel, which is there to remind us it is the Word of Christ.

You may not receive Holy Communion on Holy Friday because this is the one day when no Divine Liturgy is served except on the rare occasions when the Annunciation falls on this day.

For the 40 days from Easter/Pascha to the Ascension, Orthodox greet each other with the words "Christ is Risen," the response is "Truly He is Risen." To say these words is an act of faith in His Resurrection and an affirmation that Easter is not merely a symbolic re-enactment of a long-past event but a celebration of an on-going reality.

Christians decorated eggs as symbols of life eternal and external and exchange them on Easter along with the Paschal greeting "Christ is Risen!" In the 1890's, this custom achieved widespread notice when Tsar Alexander III commissioned the first Imperial Easter Egg from the famous House of Faberge for his wife Tsarine Maria. These eggs are now extremely valuable and exhibits of the eggs are held frequently.



EDITORS' NOTES

We have cancelled plans to make a tour of the Uzhorod area during the Easter/Pascha season. We were surprised at the interest shown but decided that the most benefit could not be gotten as everything closes for four days even the places of interest to see and, of course, the shops. Those who had relatives in the area or who were interested only in the church services might have enjoyed the trip. Everyone who inquired was referred to two agencies who are taking tours into Uzhorod or Moscow during these days. We are looking into planning another Heritage Tour later and will place a notice under Chronology when plans are finalized.

Matushka Nina had planned to take candy and gum for the children in two villages near Uzhorod: Novo Davidkovo and Seredne. She had done this a few years back. The children always ask about the American Lady. Since she will not be there this year, she, with the help of Helen Lesko, purchased over 40 pounds of candy and gum. This was placed in white, pink and blue bags, which were then stamped with a pisanki imprint and tied with different colored yarn. The packages were sent on Feb. 24 and should arrive in the villages in time for distribution during the Paschal season.

There is always so much we want to include in each issue. It is especially hard in a month when there is so much happening on the calendar. We hope that you find something of interest as we do try to vary the articles.

Perhaps you have noticed that we have changed the timing of our resubscription notices. You will receive them one month earlier. This makes it easier for Betty Kovach, who has volunteered to do our computer address runs. She has been helping for the past years and we do not know what we would do without her help. The other advantage to you is that you will receive the paper without any interruption.

We are in mid-Lent now. We pray that God will allow us to continue to keep a good Lent so that we can worthily greet the Resurrection. We wish the same for you. Fr. & Matushka Stroyen

THE MEANING FOR YOU

We sing over and over again the Easter Paschal hymn: "Christ is Risen from the dead, trampling down death by death, and upon those in the tomb, bestowing life." But do we stop to think what Christ's Resurrection means to us? What is the importance of this event in our personal lives?

Perhaps, one of the best reasons which we can find is in St. Paul's letter to the Thessalonians (1 Thess 4:13-18) where he wrote that they would like us to understand what has happened to those who have passed on to their rest so that we don't sorrow too long as those do who have no hope. If we believe that Jesus died and rose again so we must also believe that God will bring with Him those who have already fallen asleep when he comes at the Second Coming. (In the Creed we say that we believe that "He shall come again with glory to judge both those still living and the dead... We look for the Resurrection of the dead, and the life of the world to come.")

St. Paul continues that they tell us this on the authority of the Lord that those who are still living on earth at the Second Coming of the Lord shall have no advantage over those who have already fallen asleep. The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and the trumpet of God: then those who had died in union with Christ shall rise first. Then those who are still alive shall join them in the clouds to meet and greet the Lord in the air; and so they shall be forever with the Lord. St. Paul tells us to comfort one another with this knowledge.

ALASKA FUND

The mission work in Alaska suffered a tragic loss with the death of Fr. Peter Kreta, still a young man. May his memory be eternal! Helping missionaries like Fr. Peter in Alaska are the following: Daniel J. Kish, Susan Bartone, William Veschuroff, Fr. Dcn. Joseph Hotrovich, Sophie Lake, Madeline Pisani, SDcn Paul Maty, Frank Moroz, Margaret Mihaly, Michael Vovos, Anonymous (3), Patricia Pavelchak, Stefanena Kysor, Eva Schur, Anne Koppang, Fay Donchak, Eva DeMay, CC Fredericka Westgaard, John Peregrim, Helena McGuinn, Dorothy Sawko, Victor Niebuhr, Ethel Watlock, Anna Rusinko. Easter Donation – Joseph Romanick. In memory of parents Paul and Mary Stenko and John and Mary Selepak in memory of Fr. Peter Kreta.

FORWARD

While the purposes of the Lenten Fast are that the soul might dominate the appetites of the body, and the time and money saved should be devoted to more prayer and gifts, more worship and service, another extremely important purpose, often overlooked, is the STEP FORWARD. When ground has been gained against besetting sins, weaknesses and faults, Easter/Pascha is not the "all clear" signal to take them up again once Lent is over.

Those who overindulge in anything be it cigarettes or food or something else, victims of nervous habits, those beset with bad traits, and so on, who have successfully mastered their problem, should not let themselves "get hooked" again, but take advantage of the gain in spiritual stature and build upon it.

If you have improved your stature in overcoming bad habits or faults during Lent, or have found greater joy in worship and communion with God in prayer and sacrament, why discard these newfound standards? Why not use them as the newest row of stones in the mansion of your soul, climbing ever upward, Godward? Don't tear them down, but rejoice in them and preserve them. Then Lent will have had far truer meaning and value.

HOLY WEEK

During Holy Week, Orthodox do not merely "remember" the Suffering, death and Resurrection of our Lord Jesus, they experience and live through these events as if they were happening today. The rituals and traditions kept in the church and home involve them more deeply.

None of the hymns that we sing on these days are in the past tense but rather in the present one: Jesus dies on the Cross and we carry Him to the tomb TODAY. He is buried and the winding sheet/plastinitsa is here TODAY. Jesus rises from the tomb and gives us new life TODAY. We sing Christ IS Risen TODAY.

While we have many services during Holy Week, the following are the most important which no Orthodox should miss:

Holy Thursday - April 20 - The reading of the 12 Passion Gospel selections.

Holy Friday - April 21 - The Procession with the Holy Shroud.

Holy Saturday - April 22 - Candlelight Procession and Resurrection Matins. The Paschal Divine Liturgy may be held right after this service or the following morning.



Many of us remember Studenina (Kochanina), which was found on many of our Easter tables. We find it is too much trouble to make the traditional way with pig's feet. Here is a recipe for a Chicken Studenina. It keeps for several days in the fridge.

Studenina of Chicken and Ham

4 lbs. chicken parts
4 cups water
2 stalks celery
1 large onion, halved
2 Tbls. plain gelatin
1/2 cup cold water
2 cups diced ham
2 tsp. salt

Place chicken in large pot with just enough water to cover – about 4 cups. Add celery, onion and salt. Cover and simmer until chicken is soft and cooked. Drain, save stock, and add enough more water to make 4 cups. Soften the gelatin in the 1/2 cup cold water and add to the stock. Cool until syrupy. Meanwhile, remove chicken meat from bones. Discard bones and skin. Dice meat coarsely, arrange in bottom of oiled loaf pan or nice bowl. Cover with diced ham. Pour the gelatin mixture over meat. Chill until firm.

Variation: 1. Add a few cloves of garlic to the water when cooking chicken. 2. Parboil a carrot and use to decorate the dish before adding the meat. If you unmold the studenina, the appearance is enhanced. 3. Serve with horseradish sauce made by adding horseradish to a bit of sour cream.

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April 1995

1	Heb	6:9-12
2	Heb	**6:13-20 - Sunday**
3	Isa	37:33-38:6
4	Isa	40:18-31
5	Isa	41:4-14
6	Isa	42:5-16
7	Isa	45:11-17
8	Heb	9:24-28
9	**Heb**	**9:11-14 - Sunday**
10	Isa	48:17-49:4
11	Isa	49:6-10
12	Isa	58:1-11
13	Isa	65:8-16
14	Isa	66:10-24
15	Heb	12:28-13:8
16	**Phil**	**4:4-9 - Willow/Palm Sunday**
17	Exod	1:1-20
18	Exod	2:5-10
19	Exod	2:11-22
20	1 Cor	11:23-32 - Great Thursday
21	1 Cor	1:18-2:2 - Great Friday
22	Romans	6:3-11 - Great Saturday
23	**Acts**	**1:1-8 - Pascha/Easter**
24	Acts	1:12-17 - Bright Monday
25	Acts	2:14-21 - Bright Tuesday
26	Acts	2:22-36
27	Acts	2:38-43
28	Phil	2:5-11
29	Acts	3:11-16
30	**Acts**	**5:12-20 - Sunday**

BIBLE STUDY

On Bright Monday, April 24 we read from Acts 1:12-17, 21-26. So often in this reading the emphasis is upon the selecting of someone to take the place of Judas. Two men were proposed and Matthias was chosen by the casting of lots. This method is still used in the selection of the head of an Orthodox Church. If one is available, a blind monk pulls one name from those put into the chalice.

This certainly is an important event in the formative church, but we tend to overlook another important note. In verse 14 we read: "These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with His brethren."

It is an exciting experience for us to discover that women were included at this significant time, in the life of the early church. Among them was Mary, the mother of Jesus. In this final reference to her in the New Testament, she is on her face before God, praying with the disciples, the brethren, and the other women. What do you suppose they were praying about? We can't answer that question, but we do know that their hearts were throbbing together as they were praying in one accord.

Jesus, their Lord, had just left Planet Earth. He had gone from their sight, yet the 120 gathered in the Upper Room had the privilege of sensing His presence in their midst. Only a short time ago, He had told His disciples, "For where two or three are gathered together in My name, there I am in the midst of them." (Matt 18:20)

It was important that our Lord vanished and then appeared after His Resurrection. The disciples and the others were learning the lesson that Christ was with them, even when they did not see Him with their physical eyes. These followers of Jesus, women included, were practicing His presence even though they could not see Him. After He had vanished from their sight for the last time at His Ascension (celebrated 40 days after Easter/Pascha) He was in their midst in the Upper Room and they

MISSION FUND

So much to do! The following are helping: John Hrapchak, Susan Bartone, William Veschuroff, Gus Symanski, Fr.Dcn. Joseph Hotrovich, Sophie Lake, Madeline Pisani, S.Den. Paul Maty, Frank Moroz, Margaret Mihaly, Michael Vovos, Fr. Paul Waters, Anonymous (2), Patricia Pavelchak, Daniel Kish, Eva Schur, Vera Yurchak, Dr. Sophronia Tomaras, Douglas Rudenko, Victor Niebuhr, Dorothy Sawko, Helena McGuinn, Beverly Miklaucic, Ethel Watlock. Easter Donation – Joseph Romanick.

THE TWELVE READINGS

These are the 12 selections read on Holy Thursday. If you cannot get to the Church Service, we suggest that you read them on Holy Thursday. We have found that the Lenten Season and the Holy Day of Resurrection means more to us if we read, discuss and meditate on these readings during the days of Great Lent.

The readings are:

1	John 13:31-18:1	7	Matt 27:33-54
2	John 18:1-18	8	Luke 23:32-49
3	Matt 26:57-75	9	John 19:25-37
4	John 18:28-19:16	10	Mark 15:43-47
5	Matt 27:3-32	11	John 19:38-42
6	Matt 15:16-32	12	Matt 27:62-66

Please note that the readings get shorter. The longest is the first reading.